

Judy Neaman Crowned Miss Indian BYU

By Larry Schurz
Eagle's Eye Editor



The new Miss Indian BYU, Judy Neaman, center, is surrounded by her court. From left to right are Denise Alley, Miss Congeniality;

Debbie Crawford, first attendant; Ramona Nez, second attendant; and Trish Tsoosie, Queen's Award.

Judy Neaman, a 23-year-old Yakima-Nez Perce-Shoshone from Tappanish, Wash., was crowned The new Miss Indian BYU for 1979-80 at the conclusion of Thursday night's Indian Week banquet, Feb. 15. Twelve other contestants vied for the crown during the week-long pageant.

Miss Neaman is a junior majoring in secondary education and minoring in Native American studies. Selected as first attendant was Debbie Crawford, a 19-year-old Sisseton-Wapaheton Sioux from Sisseton, S.D. Selected as second attendant was Ramona Nez, a 23-year-old Navajo from Chinle, Ariz. Miss Crawford is a sophomore majoring in early childhood development and minoring in art and Native American studies. Miss Nez is a senior majoring in English and pre-law.

The Miss Congeniality Award went to Denise Alley, a 21-year-old Cherokee-Oso-Chawnee-DeWare from Salt Lake City. Trish Tsoosie, a 19-year-old Navajo from White Horse, N.M., was awarded the Queen's Award. Miss Alley is a sophomore majoring in art and design and minoring in interior design. Miss Tsoosie is a freshman majoring in elementary education.

In addition to winning the title of Miss Indian BYU, Miss Neaman was awarded the Tribal Awareness Award. The Outstanding Talent Award went to Denise Alley. The Queen's Award is given to the individual who put the most effort into being on time and the most cooperative, and is awarded by the outgoing queen.

The 13 contestants were involved in many events held throughout the week. The contestants were first judged in the traditional food-making category, in which they were judged in the knowledge of a traditional Indian food. Next they were judged at a fireside activity in which they were presented to the Indian student body.

Monday evening the contestants were judged before a panel of judges. They were judged on their knowledge of current Indian affairs, tribal culture, mass media, public relations, and personal goals.

Tuesday afternoon the guests and visitors to Indian Week were able to see the beauty contestants demonstrate their modern talent skills and traditional talents in a talent-judging show. More than 500 people filled the Varsity Theatre to capacity, as they witnessed the talents being performed.

The day prior to the banquet and the crowning of the new queen, the contestants were asked questions and judged according to their impromptu answers.

The BYU Indian students had the opportunity to mark ballots for one girl they would like to represent them.

When all judging scores were added up and the ballots totaled, the new queen and her court were selected and kept secret until

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Special Banquet To Honor Dr. Dale Tingey

Brigham Young University President Dallin H. Oaks has officially proclaimed March 14 as "Dr. Dale Tingey Day" on campus in honor of the director of the BYU American Indian Services and Research Center.

Dr. Tingey will be honored at a banquet that night in conjunction with the 8th Annual American Indian Home Management and

Indian Confab

Slated Mar. 13-15

Nationally recognized champion cowboys and horse trainers will conduct a special horse show and rodeo clinic as a highlight of the 8th Annual American Indian Home Management and Agriculture Conference scheduled at Brigham Young University March 13-15.

The conference is being sponsored by the BYU American Indian Services and Research Center under the direction of Dr. Dale Tingey.

Participants may attend round robins of workshop classes on the following subjects: family relations, animal breeding, consumer buying, combating drugs and alcohol on the reservation, tribal management, money management, appliance buying, fertilizer and pesticide, buying farm machinery, meat cutting, communications and self-image, single parents, challenge for Indian women, and crafts in the BYU Hobby Center.

Agriculture Conference slated March 13-15.

More than 400 special guests, friends of Dr. Tingey, and conference participants will attend the banquet. He is being honored for his many years of dedicated service to American Indians. He has been actively engaged in promoting and encouraging the development of Indian's full human and natural resources since assuming the directorship at BYU in 1971.

The special banquet will include addresses from Indian people who have been associated with Dr. Tingey's programs over the years.

President Oaks said that Dr. Tingey has been an inspiration to many Indian people, working with

them to build strong families as well as being productive and gaining personal and spiritual growth.

His work has reached many tribes in land development, farming and ranching projects, irrigation development, garden and fruit trees projects, home management and nutrition programs, and workshops in combating alcohol and drug abuse on Indian reservations. Currently, he is supervising 84 programs on 46 reservations.

A native of Salt Lake City, Dr. Tingey earned a B.S. degree in education at the University of Utah in 1953 after serving as a pilot and pilot instructor in the Air Force during World War II.

From 1948-1950, he served as a missionary for the LDS Church in Czechoslovakia. He witnessed the communist takeover of that country, and after being accused as a spy, was finally expelled from the country with other missionaries. He witnessed first-hand for two years life as administered by a communist regime.

He taught seminary and institute for the LDS Church for 18 years and then served eight years as assistant administrator of the Seminaries and Institutes of the church.

In 1968 he obtained his master's degree in church history and philosophy at BYU and two years later his Ph.D. in counseling at Washington State University.

Dr. Tingey has led several tours to Israel and recently returned from directing a tour to South

America. He has served on the BYU Administrative Council and taught religion classes at BYU. Currently, he teaches two missionary preparation classes.

Active in the LDS Church, he has served as mission president of the Southwest Indian Mission and recently finished six years of service as regional representative of the Indian missions of the Utah region.

He is married to Jeanette Durseler from Ogden and they are parents of six children in addition to an adopted Navajo girl, a placement child, and a boy from Mexico.



DR. DALE TINGEY

In this issue of Eagle's Eye, the first place winners of the Indian Week contests in essays, poetry and speech are printed. The short story winner will be printed in the next issue.

Top three essay winners were 1—Rose Smalley; 2—LeNora Yazzie Fulton; 3—Vickie Manning; Poetry—1—Bill Dekken; 2—LeNora Yazzie Fulton; 3—Ramona Nez; Short Story—1—Kathy Kokken; 2—Sandra Lucas; Speech—1—LeNora Yazzie Fulton.

Elder George P. Lee's Devotional Assembly address will be printed in full in the next issue, along with some other follow-up photos and stories of Indian Week.



John Maestas, right, director of the BYU Multi-Cultural Program, presents a feather fan to Elder Boyd K. Packer of the Council of the Twelve of the LDS Church. The presentation was made at the Indian Week banquet at which Elder Packer was the featured speaker. (See full text of his speech on this and opposite page.) The headdress holds Canadian goose feathers. The fan was made by William Lonehear, a Cheyenne from Lawton, Okla. The fan is traditionally used by people as they dance and is part of the traditional dress. It is also used by men to help establish a status of dignity.

Elder Boyd K. Packer Challenges Indian Students To Serve As Missionaries

When he said that you had a gift that was a little Indian, I'm disappointed with the fan. I'd just as soon have had a little Indian. We, in the early years of our marriage, almost were never without a houseful of Indian youngsters with our own.

When I was in South America and this invitation first came, Elder Lee was with me. It was his first trip into a world that he had never seen. Most of you have never seen it, but many of you will see it, and many of you will be instrumental in lifting up your voices to influence that tremendous world.

I thank you very humbly for the honor that you've bestowed upon me tonight and this memento of it will be placed where I can see it every day. Now I'd be grateful if you would give me just one other thing I'd like to have you listen very seriously and very intently for just a little while, because I have something to say I ask that because perhaps that is the only way that I can return to you something to repay you, in a measure, for having honored me.

Now, I want to speak plainly, I want to speak very correctly. I see a miracle here. I was there when the first Indian Seminary was opened. I saw that I saw the first Indians come here to Brigham

Young University. I was here and saw that.

I was there and participated when the first rudiments of the Indian Placement Program were opened.

I have been able to watch over all those years until now. I have been in a position to watch and think and to feel, to say very little, perhaps, but to see and to understand.

Tonight I want to say something to you. You're Indians. You're Lamanites. In the Church when we speak of the Lamanites there are always other words that come into the conversation. "A covenant people," "A chosen race," "A people of destiny."

All of those things always emerge when we talk of Lamanites. And it's about those designations that I want to talk to you. To whom are you under covenant? For what are you chosen? What is your destiny?

If you are not wise, if you are immature, you will read only part way into the revelations and you'll eagerly grasp those references that say that you are to lead, to preside, and to build.

If you do not ponder and pray and struggle and climb, you can be misled. You can sit in the foothills waiting for Ephraim and his brethren to come to be presided over, and to be led, and to build for you.

If you do not seek and pray and struggle,

you will not reach that one high point from which you may see in the valleys before you, millions who have equal claim on that destiny spoken of in the revelations.

Brother Lee and I stood on that point during the last several weeks and looked into those valleys.

When you stand there you will look mostly to the South. If you have earned it, that still, small voice will speak to you. The scripture describes it in this way:

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of Heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and not understanding it being a small voice it did pierce them; it did hear to the center, inasmuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn."

(3 Nephi 11:3)

When that voice speaks to you, and you are on that high point, it will tell you that you are indeed the children of the covenant. It will tell you that you are indeed chosen. You are indeed chosen to serve!

The Lord has said. He who is the greatest among you, let him be the least and the servant of all.

Some who have been to that high place that I have spoken of have looked, and I repeat, mostly to the south, and have seen struggling there people mighty in numbers, but weak and unled.

Let me tell you something of what you will see from there. It will humble you when you see it. You will come away with the conviction I repeat, that you are chosen to serve.

If you look first to the North and to the East and to the West, you will see, in all of the United States and Canada, one million three hundred and twenty thousand Indians. This would include all who may lay legal claim to tribal inheritance by showing at least one quarter blood of Indian Ancestry.

You would see in those two countries, also, to the North and to the East and to the West, five million two hundred thousand others who are of Lamanite extraction. Of this number, the most of them, by far, have come from the South and trace their ancestry to Mexico and beyond.

You will find among those whose leader once was Hagoth, but who come here not from the South, but from the islands of Polynesia.

When you look to the South, to Mexico you may, for the first time, see the land of the Aztecs. You will stand in awe, for you will see over thirty-nine million chosen people and children of the covenant. Most of them have in their veins, also, some blood of European extraction. But in Mexico, thirteen million of them are Indian.

Such tribes as the Huasteca, the Totonac, the Mixteca, the Zapotec, the Otomi, and the Aztec Nahuatl—one tribe consisting of over three quarters of a million members.

As your vision clears, you will see yet farther South to the Yucatan and to Guatemala, and you will see the Mayanese—six million Lamanites. Three and a half million of them are pure Indians, that is, they can not trace any ancestry away from this continent.

There are the Mayans, by that name, a half million of them. The Mamis, six hundred thousand up near Quetzaltenango in Guatemala. The Quiche, seven hundred and fifty thousand. The Cakchiquels, one million eight hundred thousand. The Kekchi, near Coban in the highlands—the realm of the Incas. Twenty-one million Lamanites, of whom nearly twelve million are pure Indians.

These tribes in Ecuador—the Quichua Otavalo, eight hundred thousand; the Quichua Chimborazo, one million two hundred thousand.

There comes to mind an experience, and I think I'll take a moment now to relate it to you.

I have been among all of these people, and not long ago I was in Otavalo where we have a branch of four hundred members. They were completing a chapel and they took me up into the mountains to look at a site for another chapel.

The site for that chapel was not as big as this room. It was on the edge of a corn field, way up on the mountainside. It now belongs to the Church.

We traded a sewing machine in for that chapel site.

The reason we traded a sewing machine was because a sewing machine was worth a good deal more than the money involved.

The Indian woman, a member, who sold part of her inheritance, wanted more than anything else to have a sewing machine.

As we walked over that site and were about to leave, I saw in the middle of that little pasture a stake about as big around as your wrist and protruding from the ground about sixteen inches.

As I told you that, as for those lightning struck me, for there in that little pasture was a stake! I knew as surely as I have ever known anything, that one day another kind of stake would be there.

Some would ask, "Even there, way up in the mountains above Otavalo?"

And to them I say, "Oh yes. One day. Maybe that piece of wood was put there to let a calf, but to me it was a great prophecy."

If you move farther south into Peru, you will find the Quechua Ayacucho, eight hundred thousand; and the Quechua Cuzco, two million pure Indians.

If you go to Bolivia and beyond there are the Quechua Bolivia, one million two hundred thousand.

These people all share in the designation of chosen race, a covenant people, a people of destiny.

And that is not all. If you could glance back into that narrow neck of land you would see the Cuna, only fifty thousand, a small group in that country of great tribes, and yet larger than all but one of the tribes in all of the United States and Canada.

Farther to the south are the Araucano Indians of Chile, these unconquered, dignified Indians now number one hundred thousand.

Then your eye moves to the people in Paraguay and Brazil. The Guarani, one million eight hundred thousand.

And finally, scattered among all of these are the countless, unnumbered groups and uncounted precious souls who share with you, have equal claim with you upon that designation in the Holy Writ to a destiny because you are Lamanites.

In all, so far as we know and can tell, there are seventy-five million.

six hundred thousand who share in your birthright, of whom thirty-one million, nine hundred and ninety thousand are pure Indians.

Now I would speak very plainly and soberly about your destiny. You've learned from the legends of your ancestors and from the stories that have been passed down in your tribes, about the destiny that one day will be yours in the Church.

You have been taught by your parents from the Book of Mormon, or if you, have come as converts you have learned from that book, your book, about the covenants and about the choosing. You've been taught and found great similarity in the stories. This what I want to tell you.

On one occasion we visited a small cottage in Cuzco high in the Andes Mountains of Peru. I saw an Indian boy sitting in the shade of a building reading some ragged pages of purple dits printing. I asked what it was that he read.

He said, "This is the text book for my class and I can only have it for today, so I've got to get everything I can from it."

You have already been chosen and you are here at a great university. You have books and charts and paper and all the things you need.

The Lord has said, "Where much is given, much is expected."

I want to speak to you in such a way that you will not sit cross-legged on a blanket in the foothills waiting for Ephraim and his brethren to come and to be presided over and to be led.

But you understand that the Lord is no respecter of persons? You cannot pound on the celestial gates and shout "I am an Indian! I am of the covenant! I would be redeemed!"

You must learn the meaning of the scriptures. "He that findeth his life shall lose it. And he that loseth his life, shall find it." (Matt. 10:39)

And now, my brothers and sisters, you are chosen to serve. I want to speak about the great need of those millions to the south are waiting for redemption. They're waiting for you. You do not have more than I can do to redeem them. You can have an immediate affiliation with them that I cannot have with them. Brother Lee has a ministry among them to serve those millions.

Now back to Cuzco. Whenever I'm in South America, and that seems to be very often now, I'm always looking for someone I saw him first 14 years ago. Brother Tuttle and I were in Cuzco at a meeting of the branch.

The back to Cuzco, was held in a little room and a door opened onto the street. At Cuzco at an early hour of the night it is bitterly cold. The room was packed and the door was open to let in a little air.

Brother Tuttle was

speaking. There were several chairs against the wall and I was sitting there. To our left, against the wall was a little sacrament table.

As Brother Tuttle was speaking, I saw a little Indian boy, perhaps six years old, come in from the back door, perhaps for the warmth. He had on a ragged shirt and that was all. His little feet were so calloused that it was hard to tell that he had toes that were separated from one another.

Then he saw the sacrament table and the bread. He was inching along the wall and was almost to the sacrament table when an Indian woman, sitting in about the third row, saw him from the corner of her eye.

Without saying a word, but with just a look, and a shake of her head, she conveyed the message: "Get out of here! You don't belong here!"

That little fellow turned and ran out into the night. Before Brother Tuttle had finished the little boy appeared again at the door, and again, I suppose driven by that same hunger, he edged along the wall. He was almost to the place where that Indian woman would see him again. He was studying us very carefully.

I held out my arms to him, and he came willingly. I picked him up and held him.

And then to teach our Lamanite members in Cuzco a lesson, I sat him in the chair that had been reserved for Brother Tuttle.

When the meeting closed, the little boy darted out into the night before I could talk to him or do anything for him.

So every time I am in South America I am looking for him. He's old enough now, I'm sure, to be married. When I am on a missionary meeting I look for him and I wonder, could it be, could this elder be that boy, or could that one?

I watch for him in the market place as we travel. I look for him in the streets. And some say that it is a futile search, that I will never find him. But in this church we will find him, if we have to sit through every soul in South America.

We are doing that, with all of the resources we can find. We send tens of missionaries, and hundreds of missionaries and thousands of missionaries to find him. You must look for him.

Some of you have already been on missions, others go. Some of you will go there to preside, perhaps in Cuzco or in Octavalo, or at Coban, or any of the other places among these missions. You have tremendous power to redeem.

I want to read a reference from the Book of Mormon and then say something.

If it sounds like I'm scolding you just a little, perhaps I am. If it sounds like I am a little impatient with you, perhaps

I am. Because, you have so much power that I do not have and so much of affiliation and affinity with these people that I could never have, that it pains me to see the possibility of it being wasted.

And, this, from Moroni, Chapter 1, verse 11:

"Now, I marvel, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished."

I've always thought there was a little humor in that, he's just saying, I ain't dead yet.

"But I have not as yet perished, and I make not myself known to the Lamanites lest they should destroy me."

Isn't that interesting. He's hiding from the Lamanites lest they should destroy him. And then he says:

"For behold, their wars are exceedingly fierce among themselves; and because of their hatreds they seek to put to death every Nephite that will not deny the Christ."

"And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life."

And then this:

"Wherefore, I write a few more things, contrary to that which I had supposed, for I had supposed not to have written more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord."

Then Chapter 2 of the Book of Moroni, concerning the bestowing of the Holy Ghost. The Nephite elders, Chapter 3, concerning the ordination of priests and teachers. Chapter 4, concerning administering the sacramental bread. Chapter 5, the mode of administering the sacramental wine.

Chapter 6, the conditions and mode of baptism and church discipline, the only treatise in all of the Book of Mormon on church government. All we can learn from the Book of Mormon on church government was written by Moroni to the Lamanites in some future day, that it might be of worth to them now.

Here at BYU, you are in your training period. It is all you leave here with is a degree and the ability to make a living, if you come here only to "Get"; then we may well have failed.

There is one area where you can "Get" only with the idea to give.

I have watched, and worried, and sometimes come down and labored with the stake presidents here. By and large, and here I scold a little, you are not going to church as you should.

Young men, you cannot absent yourself from priesthood meeting and reach the destiny that is yours. Sisters, and brethren, you cannot absent yourself from sacrament meeting, sisters from

Relief Society, from full participation in and service in the Church.

You must learn about those things, about bestowing of the priesthood, about the mode of baptism, about the sacrament. Why? Because there are countless millions of your people waiting for your ministry.

You may say you don't feel comfortable. You are a little reticent to speak. You feel a little backward.

I ask the question: Are you ashamed to be an Indian? Are you? If not, why are you not there? No one will say, "But we don't have the opportunity for leadership like the others."

No one, Lamanite or any other "It," no Mormon will be called by if they're not attending meetings. You must attend in order that you can give.

Some years ago we had Indian Wards and Indian Branches on the campus and they were dissolved. That was not understood at the time, and that perhaps you do not now be understood.

Some of you think, "Well, if we could just get together there would be more opportunity. We would feel more comfortable."

Do you have to be comfortable? You will not be comfortable when you go to Arequipa, Peru, to preach the gospel. For the first couple of weeks you won't be able to get your bearings because it's just too high up in the mountains to be comfortable.

We're not interested in your being comfortable. We're interested in your being of service.

Now, brothers and sisters, you already are chosen. There is no one in all of these millions who are as blessed as you are blessed; none who have the potential to get as much as you are getting in order that you can give.

Now there are many voices to whom you may listen. There are militant and strident voices, activist voices that will tell you that your needs are not being met.

Do you need to have your needs met? If you do, to a fault, your greatest need will go unserved! That is the need to give spiritually.

The voice that you should listen to is that still voice, that small voice. From elsewhere in the scriptures, Elijah, from a cave in the mountains:

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rock before the Lord; but the Lord was not in the wind; and after the wind an earthquake; But the Lord was not in the earthquake;

"And after the earthquake a fire; but the Lord was not in the fire; And after the fire a still small voice."

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave, and behold, there came a voice unto

him, and said, what doest thou here, Elijah?" (1 Kings 19:9-13)

One day each of you can, and some of you surely will, have that interview with the Lord. When you do, it will be because you have forgotten yourself.

You will have attended your meetings, and studied the processes of Church government, and watched how the sacrament is passed, and watched how meetings are conducted, so that you can demonstrate, as Gary Nelson has demonstrated here, that you can lead, that you can help to lift those millions of people.

Some say, well, we're not doing what we should for the Lamanites, but one thing we are doing is giving the Lamanites an opportunity to do for themselves.

For example, we have sitting here a member of the First Quorum of the Seventy, one of whom has been conferred the Apostolic power. It was said in introducing him that from that time he came leaves you without excuse.

Some of you think you have seen ignorance, and filth, and squelch, and persecution and neglect. Wait until you stand on that high point and see them by the hundreds of thousands living in a place not ten percent as big as this campus, without the hope of the next meal. Surely without any type of ever reading a book or speaking the national language of their country.

In spite of all of that, we now have among our Lamanites, one who hold the apostolic power, a member of the first quorum of the Seventy.

There are ten regional representatives who are Lamanites. Nearly a hundred state presidents in a hundred Lamanite stakes, more than one of which (Quezaltenango in Guatemala is an example), where all of the members of the stake are all pure-blood Indians.

State presidents, a hundred and more, hundreds of counselors in stake presidencies, high councils, bishops, branch presidents, quorum leaders, Relief Society presidents, and others.

Now, from our President, Spencer W. Kimball, in his message of some years past, "To You Our Kinman."

"You will arise from your bed of affliction and from your condition of deprivation if you will accept fully the Lord, Jesus Christ, and his total program."

Notice that, "his total program." "You will rise to former heights in culture and education, influence, and power. You will blossom as the rose upon the mountains."

"Your daughters will be nurses, teachers, and social workers, and above all, beloved wives and full-of-faith mothers of a righteous posterity."

"Your sons will compete in art, literature, medicine, law, architecture. They will become professional, industrial, and business leaders and statesmen of the first order."

Together you and we shall build in the spectacular city of New Jerusalem, the temple to which our Redeemer will come. Your hands with ours, the hands of Jacob, will place the foundation stones, raise the walls, and roof the magnificent structure.

Perhaps your artistic hands will paint the temple and decorate it with the master's touch, and together we shall dedicate to our Creator Lord the most beautiful of all temples ever built to His name."

I have been to Tikal, way out in the jungles of northern Guatemala, and have seen temples built by the ancient ones that would overshadow in height the temple in Salt Lake City.

I have seen the ruins of their other civilization, bespeaking a people of great inspiration and power.

When Brother Lee and I came in on the plane to Buenos Aires, Argentina, a few days ago, I nudged him and said, "Look out the window."

There, as far as you could see into the distance were high-rise buildings, several thousand of them, many as big or bigger than our Church Office Building in Salt Lake City.

I said to Brother Lee, "It's interesting in that what these backward Lamanites can do."

Get a vision of your potential and your power.

You are chosen, you are on trial, you cannot fail. You cannot absent yourself from your Church meetings. You cannot complain that if we only had an Indian branch then

you would feel comfortable.

You are not to feel comfortable. You are to prepare for service. You can feel inferior if you want, but that feeling is a LIE, it is not true. You override it and move ahead and take your place.

You go over and over and over again in your mind what Elder George P. Lee said to you last Tuesday about you and your mind and your power.

You come and take your place. If you must wait, wait until your duty comes. But you cannot absent yourself from meetings. You have books, you can read. You can do all of the things that are essential to move the Church forward.

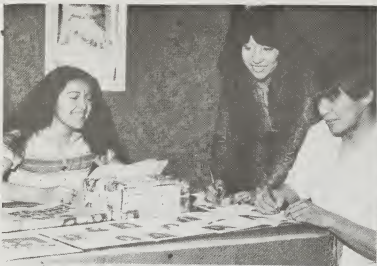
Now one other thing. We counsel you, as we always have and shall, that when the time comes for you to marry that you marry within your race.

Inter-racial marriages are not prohibited, but they are not encouraged, for the blood that is in your veins is the blood of the children of the covenant. You are chosen. You are blessed. You have a destiny. You are chosen to serve.

God bless you my brothers and sisters. God bless you to see something of that vision that I have seen tonight, to compare with those first four ragged little Navajos that came into the first seminary class.

That was a prophecy in the beginning. This is but a prophecy and a beginning. There will come from among those untold millions, hundreds of thousands and then millions of the children of the first covenant as the work of the Lord moves forward.





Julie Hall (left) issues Miss Indian BYU ballots to Lena Boyd and Joseph Nararjo for voting the final day.



Ralph Crane explains the content of the new Lamanite Generation album to a campus visitor.

Indian Week Successful, Inspirational



Out-going queen Doreen Meyers (right) places the traditional crown on the head of the new Miss Indian BYU, Judy Neuman, to climax the pageant before 1,000 people in the Wilkinson Center.



Doreen Meyers and actor Johnny Whitaker, a former BYU student, lead the two-step dance on the opening day traditional dance exhibition.

Indian Week 1979 on the Brigham Young University campus drew to a close Thursday night, Feb. 15, with the crowning of the new Miss Indian BYU Queen.

Approximately 300 Indian high school seminary students from various parts of the country and Canada attended the week's activities. They heard Elder George P. Lee, a member of the First Quorum of the Seventy and General Authority of the LDS Church, speak in a devotional assembly in the Marriott Center on the BYU campus.

They heard Miss Indian America, Susan Marie Arkeketta, speak on two occasions—once at a special family home evening presentation and as a featured guest speaker at another time. They were also able to listen to Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles and General Authority of the LDS Church, speak at the closing banquet.

Many of the visitors witnessed the talent show performed by the Miss Indian BYU contestants.

Others were able to attend workshops and seminars given by the Indian Education Department. Still other workshops involved missionary work and preparations for missions which were given by the Onnale Club, an Indian Returned Missionary organization.

Many of the visitors registered and looked at the club displays that were set up in the Stepdown Lounge of the Wilkinson Center. The Lamanite Generation display proved the most fascinating for visitors, as they were able to watch a taped video performance

of the group when the group toured South America and an indoor studio performance.

Dr. James A. Jensen, a BYU paleontologist, for the first time on the BYU campus was able to show his art works in the Secured Gallery of the Wilkinson Center. There were paintings of Indians, Eskimos and western Indian scenes.

Many of visitors were able to participate in several of the scheduled events, such as the student talent show, the Inter-tribal exchange, a seminary scripture chase, and at the dance.

The Lamanite Generation, BYU's Indian entertainment troupe, gave a performance in the Smith Fieldhouse which was opened to the general public free of charge. Many of the visitors and guests attended, along with many of the local townspeople. At the performance, Miss Indian America and the Miss Indian BYU contestants were introduced to the public. The Lamanite Generation performed many of their well-known songs, including the Lamanettes who performed to the song "Cherokee Indian Nation."

At the devotional assembly, Elder Lee spoke to the BYU student body and the visitors. Prior to his talk, he requested a special song, "I Walk in Beauty," in which Arlene Notchissey Williams, one of the writers, Joan Bullard, and Lena Judee sang. Elder Lee expressed that to walk in beauty is beautiful, and to walk in the way of the Lord.

An Inter-tribal exchange was held in the West Annex of the Smith Fieldhouse, where visitors

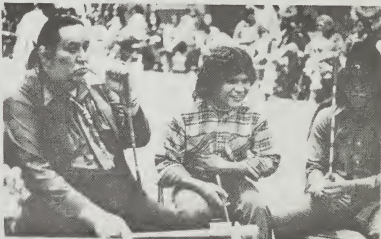
and guests were able to dance traditional and watch others perform. Dennis Alley, an Ojibwa-Missouri Indian from Red Rock, Okla., was the head singer for the event. Mr. Alley is also the father of Denise Alley, a Miss Indian BYU contestant. He is also a graduate student in social work at the University of Utah. The head dancer for the event was Dennis Zoligh, a student at the University of Oklahoma. Head woman dancer was Pat Crawford, a BYU student.

At the banquet, Elder Lee spoke prior to Elder Packer and urged the audience to read the book of Mormon if they want to help the Indian people.

John Maestas, director of Multi-cultural programs, awarded Elder Packer a large Eagle feather fan for his work among Indian people, and Sister Packer was presented an Indian blanket. Maestas remarked that Elder Packer started the first Indian seminary program in Brigham City at the Intermountain Boarding School with four students. Maestas also said, "Elder Packer probably has done more behind the scenes than any other person in the Church. Even President Kimball said this."

Upon receipt of the eagle feather fan, Elder Packer remarked that it would be placed where he can see it every day.

Dori Crouch, chairman for the week, remarked at the conclusion, "I am glad this is over. But I would like to handle this again next year because I learned so much and am aware of the responsibilities that it carries."



Dennis Alley (left), head singer, Kent Dukepoo and an unidentified drummer sing traditional songs during the inter-tribal exchange in the Smith Fieldhouse. Nearly 3,000 attended the dance.



Debbie Crawford models a dress during the fashion show which was part of the Miss Indian BYU pageant.



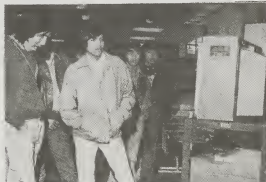
Orlinda Platero prepares some Navajo food during the traditional food making contest as part of the Miss Indian BYU pageant.



Lena Judee performed two contemporary songs during the student talent show in the W. H. Harrison Center hall room.



Portrait of an Indian chief painted by Dr. James A. Jensen.



High School seminary students visiting BYU during Indian Week watch a videotape of the Lamanite Generation show.

Thanks From Chairman

Indian Week is over, and what a relief! I have so many thoughts running through my mind as I look back on the week.

It helped me to grow in so many areas. I've always been such a "poker face"; I learned how to smile at people and say, "Hello." I also learned how to listen to people and to survive at least one crisis a day. I learned how to laugh (afterward) when an event didn't go well and to apologize when I said something I shouldn't have. Most important of all, I learned how to appreciate and love people.

Indian Week is and was a tremendous responsibility and, at the same time, a very humbling experience.

Indian Week wouldn't have happened without all the efforts of some very hardworking people. In particular, I would like to thank Pam Campbell, Doreen Meyers, and Ken Sekaquaptewa for their efforts with the Miss Indian BYU Pageant; Mike Mansfield for all the many Onalee activities; Julie McCabe for her tremendous efforts in organizing the club displays in the Stepdown Lounge; Brother Pope for his efforts in making sure the seminary students had places to sleep; Hal Williams for all the great publicity; and Brothers Osborne, Black, and Maestas who all had big shoulders.

—Doel Crouch
Indian Week Chairman

Miss Indian BYU—Cont. from pg. 1

the conclusion of the banquet.

Doreen Meyers, the former reigning queen, was the chairperson for the Miss Indian BYU pageant and was the outgoing queen responsible for crowning the new queen and her court.

As Miss Indian BYU, Miss Neaman will be able to compete for the national title of Miss Indian America, an event held in July in Sheridan, Wyo. Miss Crawford and Miss Nez will also be able to attend the national event and compete for the title as part of the royal court.

"Not only will I represent the Indian students and BYU, I will do my best to represent those who are LDS," stated Miss Neaman.

With tears streaming down Miss Neaman's face, she remarked, "I tried to do my best and will continue to do my best. I will prepare myself daily, especially to those who I represent."

"I am looking forward to the Miss Indian America Pageant in Sheridan and will certainly try to do my best," Miss Neaman said.

Others who competed for the title of Miss Indian BYU were as follows:

Julie McCabe, a 22-year-old Navajo from Sand Springs, Ariz., and a junior majoring in elemen-

tary education and minoring in Native American Studies.

Lorraine Murphy, a 20-year-old Navajo from Sanders, Ariz., and a freshman majoring in general studies and minoring in Native American Studies.

Orlinda Platero, a 22-year-old Navajo from Crownpoint, N.M., and a junior majoring in nursing and minoring in physical education. She is also a past Miss Indian New Mexico and currently holds the title of first attendant to Miss Indian America.

Greta Benally, a 19-year-old Navajo from Chinle, Ariz., and a sophomore majoring in elementary education.

Karen Pinto, an 18-year-old Navajo from Fort Defiance, Ariz., and majoring in general studies and minoring in Native American studies.

Jacqueline June, a 19-year-old Navajo from Chinle, Ariz., and a sophomore majoring in commercial art.

Arlene Young, an 18-year-old Navajo from Fort Defiance, Ariz., is a sophomore majoring in social work.

Donna Gill, a 23-year-old Sioux from Sisseton, S.D., and a junior majoring in psychology and minoring in Native American studies.



DONNA GILL



Nine Navajo young women competing for the 1979-80 Miss Indian BYU crown included, front row, left to right, Trish Tsosie, Karen Pinto, Orlinda Platero, Greta Benally; back row—Julie McCabe, Jackie June, Arlene Young, Lorraine Murphy, and Ramona Nez.



Photographer Larry Shurz caught this interesting shadow of Donna Gill during the traditional talent portion of the Miss Indian BYU contest.

Lengthen Our Stride

By Rose Small Canyon
First Place Essay—Indian Week

(Editor's Note: The author is a Navajo from Lupton, Ariz., and is a graduate student in Home Economics Education. She graduated from BYU.)

In our college bookstore the other day, I read on a card: "So long as we blame others for our condition, we lack the basic power of self-improvement." (Z. Reed Millar) Keep that in mind as you conjure in your minds YOUR visions of the future. Inevitably, visions of the future encompass the past, present, but especially the future. The scriptures tell us, "And truth is knowledge of things as they are, as they were, and as they are to come." (D&C 93:24)

So, let's look for a minute on the PAST of the Native American. We all know stories of how the Indian nation was physically shattered and spiritually demoralized by the U.S. Cavalry, which systematically destroyed its leaders in the late 19th century. Life is not fair, but those things happened. There's nothing we can do about

are becoming leaders in every walk of life as doctors, lawyers, teachers, and good mothers and fathers.

We here, at Brigham Young University, have the greatest advantage of all. We have in our midst people who have caught the true visions of the American Indians and the great Lamanite work that must go forth. They see our future callings, and every effort is being made to help us achieve our fullest potentials. Many of us are now graduating from high schools, colleges, and universities because of their help. We are fulfilling the visions of our people, thus, making it our own dreams and visions for ourselves, our people, and our future posterity.

I, too, have set my own dreams to orient myself and family towards the future. I have set four main goals that I want to achieve. The first immediate one is to graduate from this university. This will be accomplished in August. My second goal is to raise my family in righteousness and to love all people. My third goal is to return to the reservation and work among our people in the area of health, and most important, in the gospel.

My last and ultimate goal is to return back into the presence of Heavenly Father with my family. Even as I had held my first newborn son, I had already committed my life to raise him to carry on the visions and dreams of my forefathers—the dreams and visions that some future day, their children could live in peace and become a mighty nation as they once were, like the people of Ammon, the people of Enosh, and the sons of Heleman.

I will instill these visions to my children and grandchildren, and they will carry it on to our posterity until at that great day of the Lord when this vision will be completely fulfilled. We will then tie both ends of our red thread together and become one with God and close the eternal circle.

Our future lies clear and straight because we know of our forefathers' visions and of the promises made to them concerning us and of our future.

them now. There's no way to even the score with the past. Life lies in letting go, in giving up grievances. Life lies in another direction.

Let's look at the PRESENT America on the whole lives in a jet age of fluorescent lights, television and calculators; however, ironically, Indians, if anything, are suffering more now than they have in the past.

Their life expectancy is 44 years, compared with 71 for white Americans. The average income for each Indian family living on a reservation—and more than half do—is only \$1,500. The average years of schooling is 5.5, well behind that of both the black and the Mexican American. Some officials rate 90 % of reservation housing as substandard. Unemployment ranges from a low of 25% on the more affluent reservations to 80% on the poorest. The birth rate of Indians is 2 1/2 times that of whites—and a majority of Indians are under 20 years old.

(The Angry American Indian: 1970) Indian students in nine Bureau schools in a creative writing project tell it as it is through their own eyes poetry. One student wrote:

BATTLE SONG
by Ralph Jay Johnson
No chance for me to live
Mother, you might as well
mourn,
(Allen: 1969)

Suffering is not only physical—there are stereotypes. According to Wilt (1974), present stereotypes of the Native Americans depict a MALE native. Feathers in hair, faceless, braided bodies. Besides there is the drunken Indian, the Cadillac Indian, and the Lone- some polecats. This kind of suffering puts the Indian beneath the rest of humanity. Yet, we walk on the same concrete sidewalks; we talk English with the majority of America, even though it is a second language to our Navajo, Pima or Hopi depending on which tribe we belong to; and we breathe the same polluted or clean air that the rest of America does. We eat ham-burgers and french fries, and we feel emotions of love, fear, rejection and happiness; just like the Chinese, the Mexican Americans, the Caucasians, or any other Americans.

There are other things, but let's stop and ask ourselves: WHEN WILL WE AS INDIAN PEOPLE STOP BLAMING THE U.S. GOVERNMENT, OUR DEPRECIATED CHILDHOOD, OUR STEREOTYPES, OR WHATEVER, FOR OUR FAILURES AND WEAKNESSES? As Native Americans, we can come to the point where WE are responsible for our destinies, where WE will control our lives and our trials will be fuel for the fire, as we go through the "refiner's fire."

If that can be called to pass through tribulation... if the billowing surge conspire against thee; if fierce winds become thine enemy... and all the elements combine to hedge up the way... know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? (D&C 12:5, 7, 8)

If anyone can understand how hardships bring personal strength—it is the American Indian. Take

the Ojibwa-Sioux boyhood preparations for the warpath. Hamilton (1957) found that all boys were expected to endure hardship without complaining. They had to go without food and water for two or three days without displaying any weakness, or they had to run for a day and a night without rest. They could not refuse to do this and more, if they aspired to be warriors. When the Ojibwa-Sioux went on the war path, it was customary to try the new warriors. When they neared a hostile camp, they would ask the novices to go after the water and make them do things to prove their courage. One boy tells how his uncle sent him off after water at dark while they camped in a strategic place. The country was thought to be full of wild beasts and possibly scouted from hostile bands of Indians. Yet, he never objected, for that would have shown cowardice.

I picked my way through the woods, dipped my pail in the water and hurried back, always careful to make a little noise as I went. Being only a boy, my heart would leap at every crackling of a dry twig or distant hooting of an owl, until, at last I reached our tepee. Then my uncle would perhaps say, "you are a thorough warrior." Empty out the precious contents of the pail, and order me to go a second time. Imagine how I felt! But I wished to be a brave man. Silently I would take the pail and endeavor to retrace my footsteps in the dark. (Hamilton: 1957)

Now, ponder the past and the future. You see so many personal visions of the future. Ponder all the changes that can come in your life if you use this power TO ACT rather than to be acted upon. This power can lighten the lives of our children, our younger brothers and sisters, and our Indian people. The POWER for self-improvement lies in you and me as Indian people no matter what our condition or situation may be. In a way we could think of it as our "INDIAN POWER."

Are YOU willing to accept the responsibility for the change of your life? Are you willing to be responsible for making the most of your life? Only YOU can CHOOSE to do so.

YES, we CHOOSE to exercise our bodies, we CHOOSE to eat food from the basic four food groups, we CHOOSE to throw away tin cans and old delapidated automobiles that clutter our yards, we CHOOSE to study and ace that college chemistry class, we CHOOSE to take that free adult education class on agriculture, and we CHOOSE to think in our mind, "I can do it."

It is the author's hope that we will choose to follow our prophet's voice and example when he says,

So much depends upon our willingness to make up our minds... I am not calling for flashy, temporary differences in our performance levels, but a quiet resolve... to do a better job, to lengthen our stride. (Kimball: 1977)

Let's put ourselves on the back. As young Indian men and women, we CHOOSE to accept the opportunities and responsibilities of attaining one of the nation's finest universities. Let's keep it up and do as one of our "CHIEFS" has said and "LENGTHEN OUR STRIDE!"

Future Lies Clear

By Lenora Yazzie Fulton
First Place Speech Contest Winner

A short time ago, I stood in the early morning mist holding my newborn son. I, like my mother before me, like her mother before her, throughout generations past, waited for the first light of dawn.

As the first rays broke forth from the mountain tops, I watched with reverence as the light touched the noble crown of my newborn son. I, like all mothers of the past, began to dream great visions for the future of my child. His Indian blood gave him a royal twilight which tied us to the great race of people who once occupied this land: the noble and royal people of the Book of Mormon.

This same red lineage also ran through the veins of the great chieftains who, with their people, fell before the advancing Whiteman. They cried for some future day when their children would live in peace and become a mighty nation as they once were. But their visions were scattered as they were driven to and fro, like the sands before the wind.

This part of the American Indian's history was known as "The era of the Vanishing Americans." Statistics were quoted

that by the 1900s, the Indian people would become a forgotten race, completely wiped off the face of the earth. Yet, there are hundreds of thousands of Native Americans in the United States today. What was the driving force which has enabled them to survive? The Indian people have survived all elements placed against them because of one great factor.

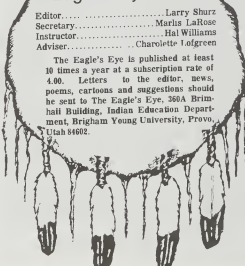
This was their dreams and visions for the future of their children. Time now dawns upon us, the generation of today. We are the living future of our people. We are their dreams and visions that they saw so long ago. We are they, for whom they gave their land, their freedom, and their lives. All this they sacrificed so that we might live and through us they might also live.

We are now reaping the rewards of their struggles. The world is now only beginning to see the Indian nations emerging forth with great power and speed. We see our future clear as the noonday because we know of the promises of our forefathers—promises given to Father Lehi and Nephi—that we would in the future be preserved and to blossom as the rose. Our young and old are fulfilling those promises. They

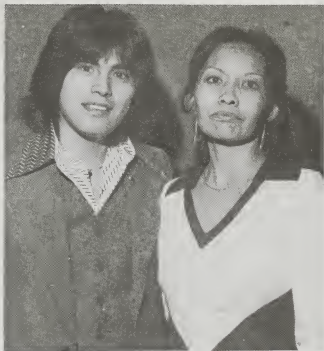
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Movie Stars Talk About 'Ishi'



There is a little "Ishi" in all of us. We go running into the world and find an ocean of knowledge. We must make the best of the challenges we face to survive and continue our part in the course of history and cultural preservation.

These observations were made during Indian Week at Brigham Young University by Joseph Running Fox, star in the NBC television movie, and Arlene Nofchissey Williams of Provo, who portrayed Ishi's mother in the three-hour production "Ishi, the Last of His Tribe."

After showing a tape of the television show, they told BYU students and campus visitors that Ishi's dream had come true... That the whole world would know of his story and the sadness, the love and the unity of his tribe.

"Making the film was a very touching experience for all of us," Mr. Running Fox said. "Because the film was shot on location where Ishi and the tribe lived, oftentimes we felt a special feeling that he was there during some of the scenes, especially in the cave when we were burying Ishi's grandfather."

He said a three-hour, uncut version of the film is soon to be shown in Europe.

The movie is the story

of the last survivor of the Yahi tribe in northern California. It is based on a book by Theodor Kroeber. At the turn of the century, when Ishi was a boy of ten, the tribe was massacred. ONLY Ishi's immediate family and a friend survived.

They retreated into the wood to live in seclusion. Family members died one by one until only Ishi was left. He became so lonely, he couldn't stand it any longer and went running to get away from his world. He was found half dead in a slaughterhouse outside Oroville, Calif.

An anthropologist from Berkeley, portrayed in the movie by Dennis Weaver, was contacted. He befriended Ishi and taught him English. Then Ishi could tell his story and that of his tribe. They even made records of his language and some tribal songs.

"When we heard Ishi's actual voice on those records, it was an inspiration to us as we tried to learn his language and sing the songs in the movie the way he sang them," said Mrs. Williams. "With his broken heart, Ishi went running out of his world to die. But he survived. We're a little like Ishi. We must have courage to accept new cultures and show what can be accomplished by

one person. In my short lifetime, I've seen some of these miracles."

Mr. Running Fox told students that the movie took two and a half months to film on location in northern California last winter. "When we needed rain for the movie, it didn't rain. When we didn't need it, it rained."

He said that in the scene where he dived into the stream to look for his female cousin, he nearly lost his own life.

"The water was ice cold, coming from Mt. Shasta. I was not a very good swimmer. The director said to turn 90 degrees to make it look like I was drowning... and I really was. Finally, I made my way to a large rock at the edge of the stream. There the water was swirling. I went under and didn't think I would come up. I did and dug my nails into a moss-covered rock and crawled onto the shore. They left this in the movie."

Mr. Running Fox, a former BYU student and member of the Lamanite Generation, is a Santo Domingo Pueblo from Albuquerque. He attended schools in Tooele and Kayville, Okla., on the Indian placement program of the LDS Church. He later served a mission in northern Mexico for the Church.

Since filming Ishi, he has been a special guest

Joseph Running Fox and Arlene Nofchissey Williams shared some special experiences they had while working in the movie, "Ishi: Last of His Tribe."

star in a TV series, "Sword of Justice," and recently returned to his North Hollywood home after filming a three-part mini-series in Nebraska for NBC called "Chisum."

He told students he had never acted before he got the part in Ishi. "The only camera I'd seen or been in front of before was a Kodak Instamatic. But the answer to our success lies within us. Making the movie, 'Ishi,' was definitely a faith-promoting experience. And I was given the part because I am an Indian."

Mrs. Williams added that the movie helped her and the entire cast and production crew develop a great feeling of love toward our fellow man. "Like Ishi's dream of seeing a vast ocean in which everyone was helping one another to love, I had the strong feeling that Ishi

wants us to show love each day...and so does God."

Joseph told the audience that Indians shouldn't ask whites to give them anything special because they are Indians. "But Indians should take advantage of every opportunity because it is there. While filming the movie, I never really knew what I was doing but I had great inspiration during the filming."

He reported that Dennis Weaver is a vegetarian and is often mistaken for being a Mormon. Weaver told Joseph that he had heard much about the opportunities offered to Indians at BYU. Weaver said to him, "I hope you are proud of that being a Mormon."

Arlene recalled a power dream she had while looking up at the stars during the filming time. "The experience of

being a part of Ishi has been unexplainable....a great and deep testimony. And during the filming, Joe and I had experiences that reminded us of the Book of Mormon."

She told the audience that she always had a fear of cameras, but Joe and the powers of the priesthood helped her accomplish much. "I would have really rather have been home with my six children, but I felt that doing the movie would help do so much for every viewer to see that love is one of the greatest things on earth."

Both speakers expressed admiration for the people working in the production especially to the producer. The story itself converted many of the production people and actors and actresses to work on the film, they concluded.

Miss Indian America: Work Hard For Honor, Respect



MISS INDIAN AMERICA
SUSAN MARIE ARKEKETA

Young Indians today should work hard at bringing honor and respect to a family just as warriors of the past did.

This is the observation of Miss Indian America, Susan Arkeketa, who spoke to Indian students from Brigham Young University and high schools from throughout the western United States and Canada.

As a special guest during the annual Indian Week on campus, Miss Arkeketa said that today's young Indians must preserve the culture and traditions of their American heritage while still living in a modern society.

"Many Indians don't know much about themselves and their heritage," she observed. "Therefore, education is a key to the success of the individual." A graduate in journalism from the University of Oklahoma, Miss Arkeketa said she has met many high school students who can't read or write. As a counselor to youth in Oklahoma, she finds this very disturbing.

"There is a growing trend among Indians for the parents to become more involved in their

children's education," she pointed out. "This is good because they are demanding a better quality of education, whether at a boarding school or otherwise."

The One-Missouria and Creek Indian said there is a need for more Indians in engineering and medical fields all over the country.

She told the audience that when she entered college a few years ago, she had to make a few decisions about what direction her life would take and to discover more about herself.

She looked for role-models from the past that she could pattern her life after. However, in studying the Indian leaders of the past, she found that their lifestyle and conditions weren't like hers although learning from the past enriches the future.

"Just because past leaders are no longer alive doesn't mean that no leaders exist," she said. "Indian people are excelling in every level of government, in business, fine arts, education, law and sports."

"Since Indians no longer hunt and fight others for survival,

the best ammunition we have today for survival is education. And education has brought about our Indian leaders today," she added.

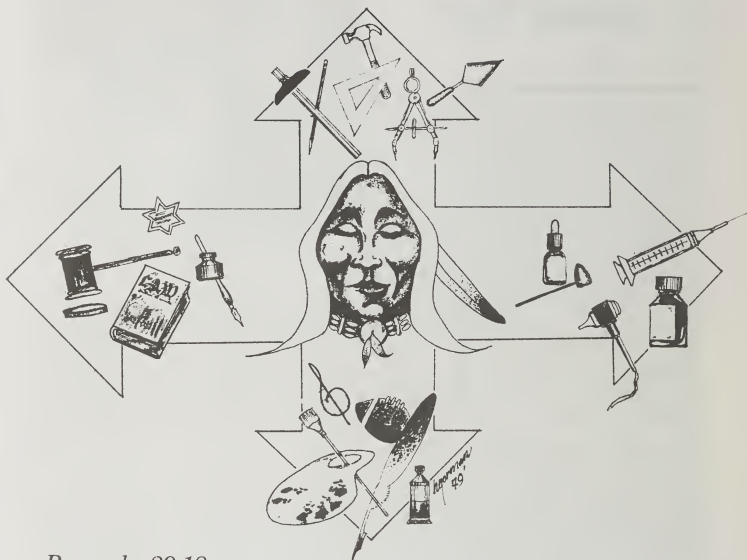
Miss Arkeketa admitted that she hasn't found the perfect role-model, so she decided to use herself as an example. "The only way to find that model was to be myself. I can't be like that person next to me. I had to search for my inner qualities and develop them."

She encouraged young Indians today to find their own unique talents and develop them no matter whether it's in mathematics, science, arts or sports.

"When a young adult develops as a person, he or she will become a leader—not only among Indian people but also in the whole society," she said.

In a question and answer period, she observed that the radical movement did draw some attention to the plight of the American Indians and apparently is bringing about some changes. "Political activism is not new; after all, the country was founded by a revolution against England," she added.

“Visions of the Future”



Proverbs 29:18

“Where there is no vision, the people perish . . .”

Harrison Gorman, artist who drew the Indian Week emblem on this page, is a Navajo from Chinle, Ariz. He is a first semester freshman in pre-dentistry. The 20-year-old student said art is only a hobby with him.

VISIONS

I see a vision of the future

a vision of greatness
a vision of truth
a vision of truth
a vision of hope

I see a vision of the future

a vision of love
a vision of glory
a vision of righteousness

A vision of the Lamanite
people!

I see a vision of my people

a vision of the past
a vision of the present
a vision of the future

I see a vision of my people

from the North
from the South
from the East
from the West

I see a vision of my people

a new vision
a great vision
a modern vision

I see a vision of my people

a vision of the nation
a vision of the world
a vision of the universe

I see a vision of my people

a people in dignity
a people in love
a people in oneness

I see a vision, a vision of the
future!

—Bill Dickson
Poetry Contest Winner
for 1979 Indian Week